

Nature is nothing but the mixture and separation of things mingled ; or thus, There is no production of any thing anew, but only mixture and separation of things mingled.—Which is not only to be understood of animals, according to the Pythagoric doctrine of the transmigration of souls, but also, as himself expounds it, universally of all bodies, that their generation and corruption is nothing but mixture and separation; or, as Aristotle⁵¹ expresses it, <fvyKpi<ng KOI Sia/cpKTic, concretion and secretion of parts, together with change of figure and order. It may perhaps be objected, that Empedocles held four elements, out of which he* would have all other bodies to be compounded; and that as Aristotle affirms,⁵ he made those elements not to be transmutable into one another neither. To which we reply, that he did indeed make four elements, as the first general concretions of atoms, and therein he did no more than Democritus himself, who, as Laertius writes,⁰ did from atoms moving round in a vortex, Trdvra cru-y-

icpifxara ytvvav irvp, vS(OjO, aepa, yrv, dvai - yap /cat ravra

«£ arojjuDv nvaJv (jvGrri^ara^ generate all concretions, fire, water, air, and earth, these being systems made out of certain atoms.—And Plato further confirms the same ; for in his book De Legibus^d he describes (as I suppose) that very Atheistical hypothesis of Democritus, though without mentioning his name, representing it in this manner; that by the fortuitous motion of senseless matter were first made those four elements, and then out

* De General, ct Corrupt, lib. ii. c. vi. p. 739- torn. i. oper.

^b Ibid, p. 734. etlib, i. c. iii. p. 699-

* Lib. ix. segtn. 44. p. 573-

* Lib. x. p. 666. oper.